

"HUMAN TEMPER."

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HUMAN FACULTY

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TO
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HUMAN TEMPER.

All kinds of mental manifestations have their sources in primary faculties. Every particular kind of manifestation has a particular source.

Human temper has a beginning. In one sense, we may say that there is a temper faculty; yet this is not exactly right because the function of the faculty from which temper



1. Vitativeness. 2. Amativeness. 3. Alimentiveness. 4. Acquisitiveness. 5. Combativeness. 6. Inhabitiveness. 7. Approbateness. 8. Firmness. 9. Veneration.

springs is not exactly one of temper. This much may be said, however, there is a faculty without which no one can feel any temper.

This faculty is Destructiveness. Its function is not simply to destroy: it is dynamic force. It is, also, the only faculty by means of which one can feel anger, malice and the tendency to crush or destroy. In itself it will not result in a manifestation of this kind. It is only when some other faculty is hurt that Destructiveness becomes angry.

Vitativeness is the lowest instinctive love of life. This faculty when one is physically imposed upon will unite with Destructiveness and give great selfish physical anger. This can be considered the lowest form of the human temper. It will even cause Destructiveness to destroy the opposing per-

son for the sake of one's own life.

The second lowest form of temper may be called sexual temper. This is plainly seen in the animal kingdom. Two male animals will fight to the death in the most vicious way for the mastery of the herd. Amativeness arouses Destructiveness and the two masculine natures clash. Here can often be seen the most vicious forms of human temper and anger.

The third lowest form of temper is a result of the union of Alimentiveness and Destructiveness. A dog with a bone will growl and viciously manifest anger or temper when another dog is about to get his bone. This is illustrated, also, in children who have large Alimentiveness and Destructiveness.

A little higher form of temper is seen when the faculty of Acquisitiveness unites with Destructiveness. This might be called commercial temper. It is caused by an avaricious love of money or property. If one who has these two faculties strong is cheated or robbed or some of his property is destroyed he will manifest a violent temper. If Acquisitiveness were small he would manifest no temper of this kind.

A still higher form of temper is the result of the union of Conjugalitiveness and Destructiveness. This might be called matrimonial temper. Conjugalitiveness is that faculty that loves one of the opposite sex and therefore gives a disposition to mate and marry. When one's mate is imposed upon, one will viciously defend.

When the faculties of Inhabitiveness and Destructiveness unite, there is a still higher and more unselfish form of temper. This might be called patriotic anger. Inhabitiveness loves one's native country. To speak disparagingly of one's nativity may arouse the most violent anger. Let our readers try this and decide for themselves.

A still higher form of temper is ambitious temper. It starts in Approbateness. Those who have this faculty large are sensitive to criticism. If they are small in Combativeness and Destructiveness, when criticized or ridiculed all they can do is to tamely take it, but if large in these faculties there will be the most high tempered defense. Approbateness will call on Combativeness for defense: Combativeness will arouse Destructiveness and the result will be a great deal of anger. This is a very common kind of anger. As a rule, those who are quick tempered have strong Approbateness, Combativeness and Destructiveness. Bear in mind, however, that no temper will be manifested unless Destructiveness is called into action. Combativeness will

contend but not in an angry way, for it has no anger in itself.

Again, when Conscientiousness is large and Destructiveness very strong one may manifest a very severe temper of a so-called righteous kind. He wants to take the law into his own hands. He wants to exact the pound of flesh as an equivalent for some offense. Many forget the law of kind-



Destructiveness in the Jaw.



Destructiveness and Approbateness.

ness in their struggle to be just. They have more Conscientiousness than Benevolence. Those who want to "get even" and think they are in the right, have Conscientiousness and Destructiveness strong.

Veneration and Destructiveness give one a religious temper. This sounds paradoxical, yet it is true. Speak disrespectfully of the church or creed of this type of person and Veneration will arouse Destructiveness to a violent degree of temper. These two faculties may be so aroused that in a religious frenzy one will slay.

The above will give our readers an insight into the nature of human temper. Not all kinds have been mentioned. Any faculty uniting with very strong Destructiveness may result in a distinct kind of temper. The nature of temper is always the same, but the direction in which it is manifested depends upon the faculty that arouses Destructiveness to action. Trample on any other strong faculty in any man, woman or child who has very strong Destructiveness and there will be a manifestation of temper. One who has attained a high degree of self-control will manifest relatively little, but such as is manifested will be along the line of other strong faculties, never along the line of the weak ones.

To avoid manifestations of temper is to possess Human Nature, Self-esteem, Benevolence, Friendship and Conscientiousness in a predominant degree of development. These five faculties will lift one above almost everything akin to personality. He will understand the inherent de-

fects of human nature and be so noble, independent, conscientious, generous and friendly as to pity. To control human temper is, in the first place, to clearly understand it. Our readers should understand that as a rule it is a manifestation of only two faculties—Destructiveness and some other one. In nearly every case one will have forty faculties with which to regulate two. This should encourage everyone and should make anyone feel little and decidedly ashamed of himself when he permits two faculties—usually blind ones at that—to control forty. Bear in mind that one cannot be angry all over. He is only fractionally excited. Only a small per cent of himself is angry. We should deal with ourselves and with others accordingly.

EDUCATION DURING SLEEP.

A new system of educating children is being tested. It is hoped to inculcate ideas in children when they are in bed at night and half asleep.

It is a fact that many mothers have observed, that their sleeping children uncover themselves, assume uncomfortable and injurious positions, are restless, etc., and that when the parent slightly arouses them and commands them, still asleep, not to do so, they obey almost always much better than they would if awake. It may be said that they return to sound sleep by reason of the impression made by the command that they have just received, and that that impression is deeper and endures a much longer time than during the day. It is true suggestion that is permanent for the very reason that there is no other idea to distract that of the command received. This is a positive fact that, as we have said, many people must have observed.

The lady who is propagating this new system of education is Mrs. Kerr, a daughter-in-law of the doctor of the same name who is professor of Greek in the University of Wisconsin. This lady has taught her daughter by the above method, and this is what she says: "When my daughter was three years old, I began to put into practice teaching her while she was asleep. She had formed the habit of sucking her thumb, and one day I told her that I was going to talk to her in the night, and tell her she shouldn't suck her fingers any longer, because she was going to injure them, and disfigure her mouth besides. That night I went to her while she was asleep, took her hands, and, stroking her fingers softly, said repeatedly in a gentle but firm tone: 'You are not going to suck your fingers any longer. Isn't it true that you are not going to do it again?' I repeated the same operation night after night. Sometimes the child answered me, but most of the time she only turned over and murmured inarticulate words. There was every indication, notwithstanding, that she had heard me more or less vaguely. My duties prevented me from persevering in the method I had adopted, and many nights I did not have the time to suggest the command to her. Nevertheless, at the end of one month, I had the satisfaction of seeing that the bad habit had completely disappeared. The child did not leave off sucking her fingers immediately, but little by little. I am sure that if I had been more persevering, I could have broken her of the habit in less time.

"My daughter, like all nervous children, used to speak in a high voice and very rapidly, when she was excited. I corrected this defect in her by causing her to repeat very slowly and in a natural tone, all that she had said excessively loud or excessively fast, and besides, every night when she was asleep, I told her to leave off this bad habit."

[The foregoing article first appeared in the *Boletín Pedagógico Español*, of Barcelona, and was republished in *La Educación Contemporánea*, from which we have translated it for our readers.—Ed.]
—*Wisconsin Journal of Education*.

ACCURACY.

Accuracy is one of the most essential elements of success. Many a failure has been from lack of it. There have been many men of brilliant minds who could not make their work effective because of their lack of accuracy. The need of accuracy in accounts in business affairs is plainly seen. It is a necessity to business in other ways. The politician should be accurate in his statements. Unless absolutely correct in what he says, he is liable to get into trouble and perhaps defeat the object for which he is working. A little present gain from glowing, but inaccurate statements, is more than lost in losing the confidence of people. The writer or the public speaker needs to be accurate, or what they say will carry little weight. Many good thoughts will be lost, if one gains a reputation for inaccuracy. With the scientist and the machinist, everything depends upon perfect accuracy. Some are endowed with this quality by nature. Some can cultivate the quality. Others never acquire it. They go stumbling, blundering along, making little progress and not amounting to half they might did they possess this one faculty. The habit of being exactly accurate in small things will do much to insuring accuracy in great things.

One of the greatest lines of the world's work lies before us: the understanding of little children in order that they may be properly trained. Correctly understood, it demands of woman her highest endeavor, the broadest culture, the most complete command of herself, and the understanding of her resources and environments. It demands of her that she become a physician, an artist, a teacher, a poet, a philosopher, a priest. In return, it gives her an insight into science, into history, into art, into literature, such as no other culture can command.—Elizabeth Harrison.

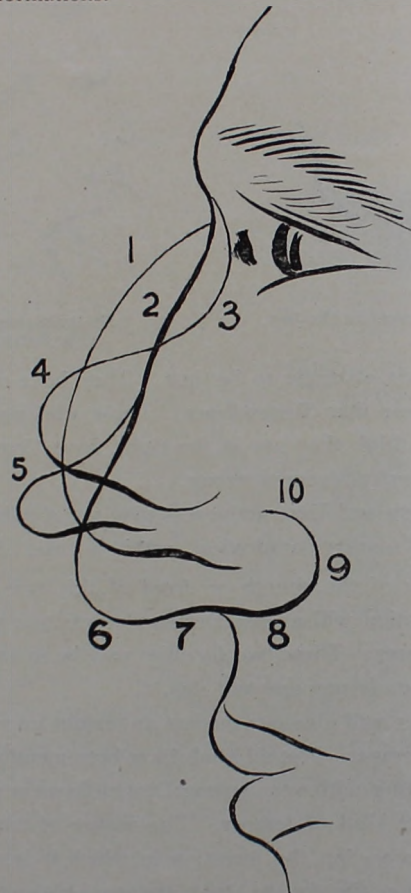
NOSES.

By V. G. LUNDQUIST.

One can learn much from the physiognomy of the nose, and from its formational development when one understands its morphological or formational meaning, because this organ can easily be noticed by the most superficial observer. The nose has, like all other parts of the body and of the brain, its meaning in the reading of character. Beneath every formational structure is a hidden meaning, hidden to those who have not studied the architectural construction of the human body from the standpoints of the mental faculties, but which meaning is, nevertheless, understandable to students devoting themselves to the studies of the sciences of man.

It has been stated that positive faculties build positive organs and brain centers, which means simply that when a faculty is predominant in mental activity and power, it builds an organ or a brain-center which is convex (vaulted or rounded outwardly) in form. When, on the other side, one of the mental units be weak in development and activity, a physical organ or a brain-center becomes concave in formational structure. Thus, when the Nutritional faculty be weak in cerebral action, the brain-center becomes concave in form, which can be seen by the incurved cranial surface in front of the upper third of the ear, where the faculty of Alimentiveness is located; and when Alimentiveness is weak in development, there will, also, be a weak development of the stomach, presenting a form of the digestive apparatus which is concave, small and scaphoid, and denot-

ing feeble digestive power; while, on the other hand, when the Nutritional faculty is powerful and active, the brain in front of the upper third of the ear will be convex, and the abdomen correspondingly large, full, spherical and convex, and showing that the digestive and nutritive powers of the body are in an excellent condition. So, also, with the nose, when it is convex in form, it denotes simply that the architectural builders of this organ are in a positive degree of development. For the sake of explanation, regarding the formational architecture of this organ, we shall insert an engraving and by the same simplify the structural meaning of nasal formations.



The nose convex at 1 signifies that the person has a positive character, which means simply that he has a masculine nature, that he is decided, sure and determined in all his likes and dislikes; that he is inclined to be dogmatic, authoritative and imperative; that he is not very easily ruled; that he has that military spirit in him which likes to combat, oppose, contend and conquer, and that he is full of executive force. Never quarrel with a man having this kind of nose; better gain his friendship and you will have a powerful friend whether it be in peace or in war. The nose assuming the neutral form (2) means that the person is neither very forceful, executive, military-minded nor feminine in his nature. The line 3, or negative, indicates that a person having this kind of a nose does not have much of the masculine forces in him, and he, therefore, becomes yielding, passive and retreating in character and disposition.

When the tip of the nose points outwardly and upwardly as at the line 4, the person generally has extravagant hopes and is visionary, fanciful and fortune-hunting. The nasal tip extending downwardly and outwardly as at 5 denotes that the person is very prying, inquisitive, spying, impressive, reconnoitering and shrewd. The tip of the nose being built downwardly as at 6 signifies that the person is inclined to enter into new fields of study and work, and that he hence is rather inventive in himself. When the central part of the nose, 7 (called septum), is developed downwardly, it signifies that the person is critical, discriminative, analogical, and quick to see resemblances and differences, etc. The nose being well developed at 8 denotes that the person's mind is cogitative, abstract and philosophical. When strongly developed at 9 it means that a person is inclined for mimicry, gestures, impersonation, etc. And when the nose is wide and well developed at 10 it denotes strategy, cunning, finesse, craftiness and mental reserve.



This nose denotes that the person is abrupt, contentious and controversial; he yet lacks tact and suavity of manner.



What is the meaning of these two noses? One signifies self-conceit and the other one artistic taste. We shall let the reader study out for himself which one denotes self-conceit and which one carries the meaning of artistic taste.

MAKE THE BEST OF THINGS.

Max O'Rell, in one of the New York daily papers, writing under the above heading, says:

"If I had to be electrocuted, when the executioner said to me in polite Gaston manner: 'Pray sit down,' I should probably feel inclined to reply in refined Alphonse style: 'After you, my dear Gaston.'"

"If, however, I saw that the Gaston-Alphonse business would not answer, I am perfectly sure I would say to him: 'Look here, old fellow, I don't want to give you or myself any more trouble than is necessary. Do tell me the best way to go through the business as easily as possible,' and I am perfectly sure I would follow his instructions to the letter.

"Submit to the inevitable as graciously as you can. There is no help for it, therefore make the best of a bad job and have done with it.

"Do not waste your time, your money, your strength or your intelligence over the inevitable. Forget it and think of the best thing you can do next for yourself.

"If your house is down, do not shed tears over the ruins; claim the insurance money and have it rebuilt at once.

"If you have lent money without security, simply to oblige a friend, forget it and make up your mind that you have lost the money.

"People who borrow money at 10 per cent. and give security generally return the loan. People who borrow money from the friends who are ready to oblige them are of two sorts: Those who don't return the loan and those who can't.

"In the battle of life, the losers are those who hesitate, and spend their time shedding tears over spilt milk, and airing their grievances. People are too busy to listen to the recital of your grievances; besides, they have some of their own to attend to first.

"The world belongs to those who mind their own business and do not meddle with other people's; to those who know how to make the best of things; to those who can make up their minds; to those who, in cases of emergency, immediately know what to do, and have enough character to immediately do it.

"In every branch of life, men who possess these qualities are the masters of the world, the fittest who survive; men who do not possess these qualities take the back seats and are the servants of the others. Even if the most successful form of socialism started to-day a society composed of men equally educated and equally rich, in twenty years society would be what it is at the present time, composed of masters and servants.

"It will ever be the story of the man with experience who advertises for a partner with money. Shortly after, the man with experience has the money, and the man with money has the experience.

"The stupidest piece of nonsense is to declare that all men are equals.

"A crowd of men will always resemble a pack of hounds, in this, that they are composed of those who lead and those who are led.

"When hunting, a pack of hounds never fail to follow the lead of the shrewdest and cleverest among them.

"In so doing dogs give a great lesson to men who, jealous of their natural superiors, reject them to often follow the lead of the noisiest, a thing which hounds never do."

To instruct the young is not to beat into them by repetition a mass of words, phrases, sentences and opinions gathered out of authors, but it is to open their understanding through things.—Comenius.

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WHAT RECONSTRUCTS THE HUMAN SYSTEM?

By V. G. LUNDQUIST.

In answer to this question we would say that the blood is the great reconstructive agent, by means of which all the metabolic processes of repair are carried on. The Bible says that "the blood thereof is the life thereof," which is a very true statement, considering it from physiological standpoints.

The physical instruments, by means of which the circulation of the blood is carried on, consist of the heart, the arteries, the veins and the capillary vessels. The office of the heart is not, as has been taught, to circulate the blood, for some of the lower animals have no heart, but the heart serves rather as a regulating, distributing and measuring instrument. The arteries are nothing else than blood-tubes conducting the blood from the heart to the most distant parts of the system, and ending in arterioles (small arteries), and still smaller hair-like tubes or bores called capillaries (hair-like arteries). The veins are blood-vessels carrying blood from the tissues to the heart, the capillaries being the connecting links between the arteries and the veins.

Another set of organs concerned in hematogenesis (manufacture of blood) is the lungs; which organs consist of bronchial tubes, air-cells, arteries, veins, lymphatics, nerves, and areolar tissue. The lungs are the organs of respiration, which respiratory act vitalizes the blood by introducing the oxygen of the air into the air-cells of the lungs. Capillaries traverse the walls of the air-vesicles and bring the circulating blood in the closest proximity of the air, thus favoring that much needed act—*oxygenation*. A third concatenation of apparatus essential in the reconstruction of the system is the alimentary canal, commencing at the lips and ending at the anus, and consisting of fifty-two parts. The digestive tube with its accessory glands is the nutrition-factory of the system, preparing food-material to be absorbed by, or introduced into, the circulatory system. The processes of nutrition are compound in themselves, embracing the act of procuring food, of introducing the same into the system, of masticating it with the teeth (mastication), of mixing it with the saliva (insalivation), of swallowing the same (deglutition), of mixing it with a solvent called the gastric juice and turning it into a sort of a food-mush, which act is called chymification, of causing it to pass through the biliary, the pancreatic and the intestinal secretions and changing it into a milk-white fluid (chylification), of sucking up that which is needed for the system and introducing the same into the blood (absorption), and the act of passing out non-usable material (defecation). The circulatory system, the lungs and the digestive tube are the means by which reconstruction of the human system is possible, and the material needed is taken from *food, from liquid and from air*.

Studying the blood from chemical standpoints, we find that the blood flowing in the arteries is dichroic and bright red, that that flowing in the veins is monochroic and dark-red; and we find that the blood is composed of plasma, of red corpuscles, of white corpuscles and of blood-plaques. The plasma is the fluid part of the blood, the manufacture and absorption of which is called liquifaction (liquidus,

liquid; and facere, to make), which liquid process is conducted by the faculty of Bibativeness. The red corpuscles are very small disks floating in the plasma and are manufactured by the process of respiration. The process of manufacturing these little red disks is called erythrocytogenesis, and respiration is the act by which they are formed, the air being the material from which they are manufactured. Anyone wishing to increase these little red disks should go out into the free, acting, moving and solarized atmospheric air-currents and *breathe, breathe, breathe!*

The red corpuscles have been divided according to their size into poikilocytes (irregular cells), normocytes (normal cells), megalocytes (large cells or disks), and microcytes (small disks or cells). Each of these little red corpuscles measures 1-3200 inches in diameter and 1-12,400 inches in thickness, and each cubic millimeter of blood contains nearly 5,000,000 of these red little bodies.

The white corpuscles of the blood are another kind of disks floating in the blood-plasma, and are manufactured from nutritious food. These corpuscles have received various names, according to their nature; thus they are called mononuclear, polonuclear, lymphocytes, basophile, transitional, large, small, etc. They possess contractile power; their protoplasm being granular; and their shape subject to formational changes. The diameter of each is about 1-2500 inches. The act or process of manufacturing these little white bodies is called leukocytogenesis (Gr. leukos, white; kutos, cell; gennan, to produce). They increase after every healthy meal, which anyone can prove to himself by studying the blood under the microscope before and after eating. These corpuscles are found in grains and nuts principally. Destruction of a great number of these red and white corpuscles constitutes a cold. When a person says, "I have caught a cold," it is equal to saying, "I have used up too many of the red and of the white corpuscles of the blood." The white corpuscles constitute the nutrition of the human system and the red corpuscles are the vitalizers. The white are the feeders and the red are the life-givers. A person having the red disks flowing in his blood in great numbers has a healthy look and a beautiful complexion.

The blood-plaques are small platelets found in the blood, being light-gray, circular or oval little bodies, numbering from 180,000 to 300,000 per cubic millimeter; the function and uses of these are not yet definitely known any further than that they are important factors in thrombosis. The hemoglobin (Gr. amia, blood; and Lat. globus, a round body) is the coloring principle of the red corpuscles, being exceedingly complex bodies, containing iron, and being composed of a proteid substance called globulin and a bluish-black amorphous agent named hematin, which in reality is a decomposition-product of hemoglobin. Between the iron of the blood and the oxygen of the air, there is great affinitizing attraction, so much so that when the blood is brought alongside of the air in the lungs, the oxygen of the air rushes into the erythrocytes of the blood; which act is the very one by which the red corpuscles are manufactured. If it were not for this ferric agent in the blood, oxygenic vitalization would be impossible. It will therefore be seen how essential it is to have iron in the blood; for if we had not, it would do us no good to breathe. It is not a question how much we breathe, but rather how much oxygen we are able to appropriate; just as it is not a question how much we eat, but how much we absorb. The vegetable kingdom is nature's organizer. It is nature's laboratory where suitable food-products

are being prepared for the use of beings highly evolved in the scale of the sentient creation. "Poor blood," as it is called, is blood which is not being vitalized by the pure oxygen of the atmospheric air; blood not containing a sufficient number of the red corpuscles of the blood; blood unable to manufacture erythrocytes; and blood not having sufficient of the ferric agent flowing in the arteries. A person having "poor blood" needs oxygen and in order to be able to absorb oxygen and manufacture red corpuscles, he must introduce the ferric agent into his blood. He needs iron; but this does not mean that he should dissolve six-penny nails in acid and swallow the contents, for that kind of iron has not been prepared in nature's culinary vessels, and therefore would not be suitable for the human blood. He needs iron, but he must obtain it from the vegetable kingdom, as organized and prepared by nature. He can get iron from fruits, such as blackberries, concord grapes, pears, apples, etc., especially from the juice of concord from these sources will be the genuine article. After having grapes and blackberries; and the iron that he obtains supplied his blood with iron, he should revivify himself in the free, fresh, moving and solarized air-currents of the atmosphere and use his own factory—the lungs—by the use of which red corpuscles can be manufactured. When a person *breathes* at a time when he has *iron* in his blood, then he can "purify his blood," then he can revivify himself, then he can improve his complexion, then he can manufacture red corpuscles and then he has at least one of the essential constituents by which he can reconstruct his system. A liberal use of fruit and of air is essential in all those wishing to have those hematogenic (blood-producing) properties, by which reconstruction of the system is possible.

The blood producers, by means of which the human system can be reconstructed, are:

1. Nutritious food (grains and nuts)—not dough-nuts, fried grease, white bread, confectionary, pie, cake, etc.
2. Healthy oxygen, and iron organized by the vegetable kingdom; and
3. Liquids (distilled water, juices, unfermented beverages, etc.), but not coffee, tea, fermented liquors, poisonous drugs, injurious potations, etc.

Vegetables and fruit contain, besides iron, acids and dissolving properties, thus favoring elimination of waste-products and preventing hardening of the system. Distilled water, oranges, lemons, raisins, grapes, pears, apples, asparagus, carrots, cauliflower, cherries, cucumbers, currants, onions, parsnips, turnips, etc., or their juices, contain dissolving properties and are very essential in the human system for eliminating purposes. They are not of great value in the sense of nutrition and vitalization, but they favor liquefaction, lymphatic absorption, internal lavation, manufacture of plasma, circulation, elimination, secretion, introduction of iron into the blood, etc.

Thus, considering the reconstruction of the human system from physiological, from chemical and from dietetic standpoints, we learn this: that the blood is the reconstructive agent of the human system; that the vital organs are the manufacturing and distributing agents; that food, liquid and air constitute the material; that iron in the blood is essential for oxygenic vitalization; and that vegetables and fruit favor operative functioning. We have, however, thus far only considered the material instruments by means of which the human system can be reconstructed. The next question, therefore, is, what builds, what moves, what vivifies, what engineers this reconstructive machinery of the genus homo?

The *life-impulse* builds it, moves it, vivifies it and engineers it. The organs may be there, the blood may be abundantly supplied, the food, the air and the liquid may be there in sufficient quantities and all other material, conditions, means and organs may be strong and liberally supplied, but if the life-impulse is not present to *move* and to *use* the whole, reconstruction would be impossible. Every organ in the human system is supplied with nerves transmitting this life-impulse, and this nerve supply is the life of the organ, the building, the moving, the vivifying and the engineering capacity. If the pneumogastric nerve, transmitting this nerve supply to the stomach be cut off the digestive function would stop, as has been proved conclusively by physiological experiments. This nerve-supply comes from the brain, from the spinal cord and from the ganglions; but even these are nothing but storehouses where the life-impulses are stored and from where they are transmitted by means of the nerves. The real operators are the mental faculties, the physical forces, the intelligent senses, the life and the soul. A corpse has brain, ganglions, nerves, lungs, stomach, blood, bones, etc., and could be supplied with food, air and liquid, but notwithstanding all this, it is *dead*, simply because the *life-impulse* has fled. The life-impulse is the life of the stomach, of the lungs, of the nerves, of the blood, of the brain and of the whole in whatever direction we may consider it; and without this life-impulse reconstruction would be impossible, even though the material be supplied. It is vigorous action of this life-impulse in any part of the system which attracts blood to that special organ or brain-centre and renders reconstruction possible. If a muscle be exercised the blood rushes to the same, the corpuscles of the blood are extracted from the blood and deposited in the muscle; the waste-products of old cells are carried away; the muscle grows in strength and in life; and the reconstructive processes of the same are accelerated. The brain likewise is governed by this same physiological law—the law of life, of activity, of growth, of food, of liquid, of air, etc. The blood does not only rush to the muscle through the law of activity, but by the same law it also rushes to the brain, and to that special part of the brain which is being exercised, causing the neurogenetic cells to be extracted from the blood and deposited in the cortical stromas of the convolutions; causing the blood to circulate freely in that specially exercised brain-centre, the blood vessels to enlarge in and around the same; the neuroglia to grow, the connection fibres to multiply and lengthen; the nervous to increase in number, the convolutions to increase in complexity; the cortical layers to expand inwardly, outwardly and in areal extension; the osteoblasts to be torn down in the cranial bones and new bone-matter deposited further out, and causing a new reconstructive formation to appear, rendering the person more capable, more strong, and more vigorous in a special mental faculty and in its associated brain-centre, neurons and fibers.

Therefore that which reconstructs the human system is:

1. The *life-impulse*.
2. Activity.
3. Liquids.
4. Air.
5. Food.
6. The vital organs, as manufacturing agents.
7. The eliminators.
8. The ferric agent in the blood; or in other words the life-impulse, is the reconstructive operator, the blood is the reconstructive agent, and activity is the metabolic stimu-

lator attracting the life-building fluid—the blood—to any organ, part or brain-centre subjected to reconstructive work.

The brain itself is governed by the same physiological laws, and as long as man has life and motion, as long as its neuron cells are animated by the life-impulse, as long as the cerebral filaments vibrate to the touches of life, as long as intellectual action is capable to draw blood to the cortical layers of the frontal lobe and as long as mental emotions agitate his soul, that long will his mind, and each faculty of it, be subject to growth, reconstruction and menti-culture; and the sooner this law is understood, the better it will be for the human race. Some persons argue that the brain does not grow or change after maturity, and that "the brain can not possibly push out the cranial bones." But the brain does grow, is subject to physiological changes, either in one direction or in another, and as far as the brain "pushing the skull out" is concerned, that it does not, for it is not a question of "pushing," but it is a question of *growth*. Cell after cell is being deposited, or cell after cell is being removed, as the case requires, whether this be in the skin, in the tissues, in the muscles, in the bones, in the brain, or anywhere else, and the blood is the reconstructive agent for this purpose.

LONGEVITY.

By V. G. LUNDQUIST.

Why are some people so very wiry, tough, enduring, tenacious and long-lived?

The principal reason is because they have Vitativeness strongly developed to keep the vital machinery in motion as long as they have any power to manufacture vital nourishment.

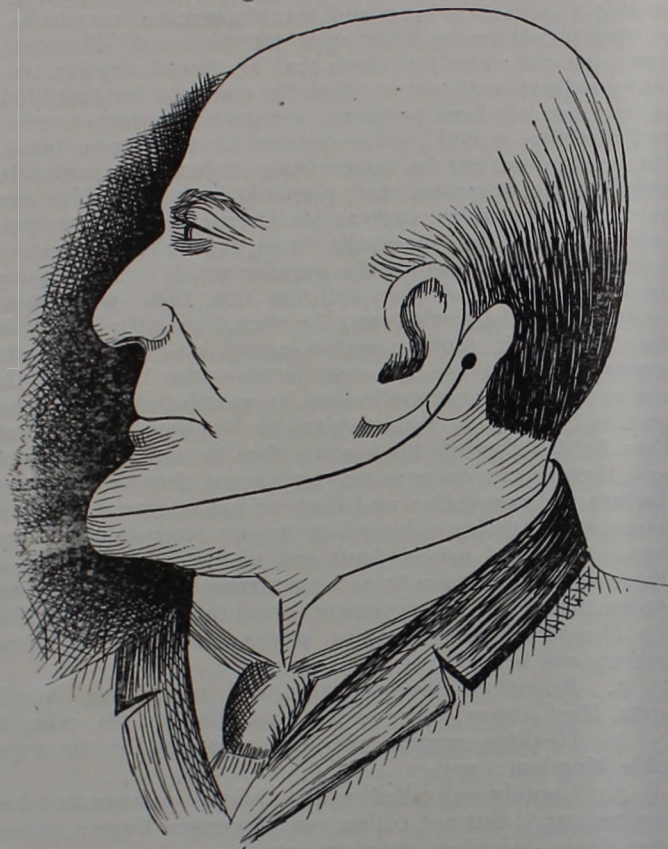
Dr. Andrew Combe was the discoverer of this faculty, which he discovered in the year 1826. He gives an account of its discovery by stating how a certain lady had been, for a long time, very afraid of death, and how he, after the death of the lady, dissected her brain, finding an enormous development of the posterior part of the inferior temporal convolution of the temporal lobe of the brain.

When this brain-center is strongly developed, the head will be very broad transversely from one ear to the other. Or there will be expansion of the brain from the mastoid process on one side to the mastoid process on the other side of the head. It is located above and internally from the bony point behind the ear, called the mastoid process.

People being strongly developed in this part of the brain are tough, enduring and long-lived; and have a strong inclination to doctor themselves in every way, and thereby increase their health, their vital power and their days of life. They love life and existence for its own sake; and generally have an iron constitution. By studying mortality statistics, we find that this condition of longevity is transmitted, since families inheriting longevity also have long-lived children. In O. S. Fowler's "Creative Science," page 69, is given a few statistical reports of families living to an old age; and whose children, also, became long-lived. This longeveal condition is transmitted, as is every other parental peculiarity, both in a mental and in a physiological sense. One can tell, accident excepted, the approximate power of longevity inherent in a person by understanding the strength of the development of this faculty.

This fact is very valuable from the standpoints of life insurance. Should we wish to conduct a business of life insurance, we should certainly make a good and practical use of this fact, disclosing the inherent possibility of longevity in a person.

A person having the faculty of Vitativeness strongly marked is hard to kill; and is long-lived simply because he has a sort of an alligator constitution.



See the location of this faculty in the subjoined engraving, and, also, its pole in the chin.

MY EXPERIENCES IN THE SERVICE OF THE PSYCHOLOGICAL TELEGRAPH COMPANY.

Commenced in October, 1901.

By V. G. LUNDQUIST.

After all had listened to this long speech made by the operator Conscientiousness, Combativeness and Firmness led the venerable judge and legal operator to his seat opposite the table. He seemed rather exhausted after all this exertion, but the operator Alimentiveness hurried to get something refreshing and strengthening for this honorable operator, and after having partaken of a red fluid looking something like blood the operator resumed a comfortable posture in his chair. After having considered the matter

to and fro the operator Human Nature asked for an opportunity to express his views as briefly as possible, which request he was granted.

He spoke as follows:

"My fellow operators:

"I am compelled to admit that I have never fully understood the nature and character of the venerable operator who a few minutes ago concluded his speech. His sentiments are very noble, but until this time I have never been really able to interpret the actual nature and character of that station, from which I have, all along, received telegrams which I could not distinguish or interpret, even with the aid of that vibratory expert living at the Phonetic station. I realize the necessity of understanding the meaning, import, nature and character of every operator in the service of this great plant, and until we do, we shall never be able to move along without trouble and friction in some way. I fully realize that each and every operator has a sphere of action of his own, a nature of his own, a station and a work of his own, and that each has his own affinity according to the inherent nature of each; and in proportion as we conform to the needs of each as he stands in affinitizing relation to the other, in that exact proportion will we have harmony and peace in our plant. My work as an operator in the service of this plant is more of an introspective nature as regards the internal affairs of this Company; and I begin to realize the truth of the words spoken by the Chief Inspector respecting the possibility of repairing the plant in the three defective stations. I had no idea that we had such a noble operator at the Moral station, nor did I for one moment suspect that his station was in such a bad condition. I do not question the truth that a station can be reconstructed, for is it not a fact that everything else in nature is being reconstructed from time to time and changed in its internal function through such reconstruction? Having devoted some little time and study to physiology, which is the science of the physical functions, their nature and character, I can say that this science teaches that the physical functions can be changed, reconstructed and improved, and, therefore, I see no reason why the *mental* functions can not be reconstructed. This inference I have made at last with the aid, of course, of Mr. Comparison. I study character, as you know, or in other words I study mental functions, and not only mental functions, but every other kind of functions of whatever nature they may be; and, therefore, I consider myself a very important factor when it be a question of the internal repair of this plant. I urge you all to go on with the work of reconstruction, and I shall carefully notice and report any apparent changes in the functional conditions of our three defective stations."

When Human Nature had concluded his speech, the operator Benevolence expressed a wish to speak a few minutes, which request he was granted. He spoke in substance as follows:

"Kind friends and operators:

"I can not say that I have had very much influence on the telegraphic operations of this plant thus far, but I can say this, that my wish is ever to promote the happiness, the internal peace, the reformatory mediation and the promotion of kind measures in a humanitarian sense, as far as it

is consistent with the wishes of the stronger members of this Company. I do think that the honorable operator Conscientiousness expressed himself too rigorously regarding Approbativeness, Amativeness and Acquisitiveness. We should be more lenient, forbearing, tender-hearted, sympathetic, gentle and merciful. I see no reason why we should be doomed to perdition because some member happens to do what our honorable member calls wrong. We should pardon, save, deliver, rescue, relieve and forgive. A wrong can be forgiven, and I am here to forgive or to provide means by which every operator of the Company can be forgiven." (When the Moral judge heard this he wrinkled his brow and muttered something about justice.) "I," continued Mr. Benevolence, "am the saviour of all the world and also of this plant and of every member of it. I shall never rest satisfied before I have saved every human soul, whether it be the soul of a white man or of a black, or of a red or of a green, or whether it be the soul of a dog or whether it be that of the devil himself. I shall never rest happy nor will my mission be ended before I have saved everything that can feel. After I have saved all mankind, I am going to hell and save the devil, for I can not tolerate to have the poor old devil burn and suffer the way he must be suffering, without trying to do something for him also. My mission will not be ended before I have saved even him. Regarding the reconstruction of the defective stations of this plant, I can only say, rush the work as much as possible, both of my own station and of those of my fellow workers, so that each one will have as complete an apparatus as possible and thus be able to work out as much happiness for himself as possible. For myself and my own station I say this, that the more complete and efficient my station is the more able will I be to save mankind. Salvation is my object, and to that end have I devoted myself. When I save the people from diseases and from the grave, they call me a doctor; when I save them from hell, sin and moral misery, they call me a minister; when I go out in foreign land and declare my gospel, they call me a missionary; and when I devote myself to national or international mediation, I am called an arbitrator; but in each case I am governed by the same impulse—that of doing good, that of saving and rescuing mankind, that of 'peace and good will to man.'"

During the time these three noble operators had been talking, the operators Mirthfulness, Form, Constructiveness, Comparison, and others had retreated to the office of caricature and made a cartoon representing aspiration and appetite; especially had they perfected this cartoon for the purpose of showing how Acquisitiveness with his heavy money-bags has the tendency to tie the human balloon of aspiration to the money-bags of greed. Amativeness, with his creative factory and with his "Cupid," as well as the longeval, tough and enduring operator Vitativeness, are all represented for the purpose of illustrating the worldly-mindedness of these operators as contrasted with those noble workers situated a little higher up in the capital of the Psychological Telegraph Company. Mirthfulness and Comparison had a good laugh at this striking contrast of ridiculous comparison as they showed the cartoon to some of the other members, and having a copy of this cartoon produced and preserved by another Chief Inspector, we introduce the same into the journal for the benefit of the reader.



The Cartoon Made by the Operators.

"The balloon of noble aspirations can not rise as long as it is tied to the money-bags of greed." This was the explanation made by the operator Comparison.

After this the President of the meeting, Mr. Self Esteem, arose and began to express his views regarding his station and the reconstruction of the same.

He spoke in the following strain:

"Operators:

"I have not realized the full importance of myself before

the Chief Inspector called your attention to the condition of my station. If it be a fact that my station is defective, which is doubtful—but if, I say, it be the case, then build it up. I want everything as perfect as I can get it. If I could be fully convinced of the fact that my station is really defective, I should set my workmen to work and repair the station and the wiring as soon as possible."

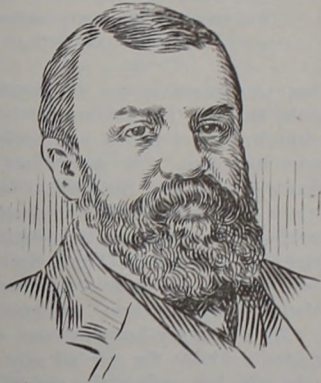
To be Continued.

MENTAL FACULTIES.

Commenced in August 1901.

By V. G. LUNDQUIST.

The faculty of alimentiveness has its physiognomical pole externally from the molar teeth, or in the middle of a line drawn from the lower lobe of the ear to the outer angle of the mouth. Fullness, roundness and plumpness of the central portion of the cheeks is an indication of a healthy nutrition. It declares the physiological condition of the nutritive function, as does also to some extent a convex, large and healthy abdomen; while a scaphoid (sunken) abdomen, sunken cheeks, and blue veins denote that the nutritive factory of the system is in need of repair. The accompanying picture is that of the great evangelist, Moody, which shows a strong development of the eating instinct. Mr. Moody was eminently qualified to nourish his emotional brain.

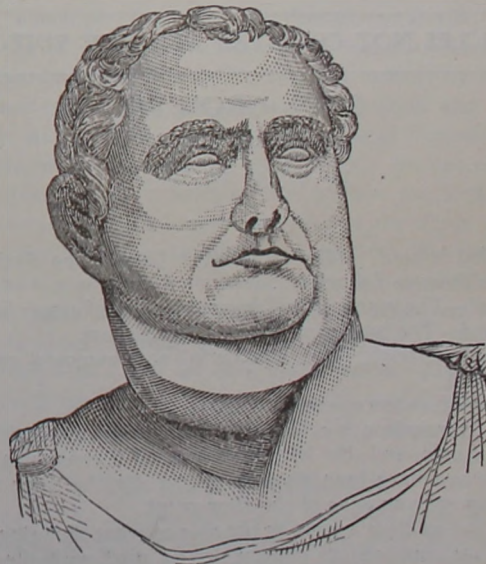


An illustration of vitality and active nutrition.

This faculty gives the sensation of hunger or takes cognizance of the nutritive needs of the system. From it springs nutritive desire, gustatory sense, perception of food, love for food and a desire to procure food for vital nourishment. It is one of the industrial faculties, in as much as it gives a liking for food, a desire to handle, care for, raise, cook, procure, etc., food. From it springs the desire to cultivate or till the soil for the purpose of obtaining something to eat. By this we do not mean, by any means, that this faculty alone can handle, produce, cook, procure, etc., food, for to do all that, many other faculties are required, but we do mean that this faculty gives the *desire*, furnishes the motive, creating the tendency, and causing the other faculties to devote themselves to the interest of the system in a nutritive capacity. Were it not for this nutritive instinct impelling to the raising of food, the caring for food, the studying of dietetics, the teaching and the learning of the culinary art, the nutrition of the system, the superintending of the nutritive processes in a physiological sense, the "sensing" of the nutritive conditions of the systems, etc., there would be no cultivation of the soil, no sensation of hunger, no desire for food, no production of food, no studies of dietetics and threpsology, no grocery and provision stores, no horticulture or gardening, no cattle-breeding for food purposes, no poultry-farming, no fishing or fish culture, no dairy industries, no

teaching of the culinary art, no stewardship, no fruit industries, no agricultural industries, no domestic economy, no agricultural, horticultural, fruit, fish, or stock statistics, no agronomy, no agricultural societies, no food exhibitions, no chemistry of food, no desire for learning cookery, no inclination to study the laws and principles of food, no desire to study the sciences of the soil and of husbandry, no boarding-house business, no restaurants, no bakeries, no cheese and butter making industries, no lunch wagons on the streets, no hot-tamale men on the streets at night, no cooks, etc., etc.; and in fact all of our principal industries would die, and we die with them; then, is not this faculty an industrial faculty by furnishing this industrial food desire? We think so. This faculty causes one to relish food, to interest oneself in food, to give, in connection with the other mental agents, idea of the quality, quantity and variety of food; to think of meal time and the festive board; to procure food for oneself, for one's friends, servants, children, pets and animals; to procure variety in one's dietetic fare, to buy, handle, prepare, cook and eat food, to study the nourishing quality of food, to offer others refreshments, and to give nutritive desire, gustatory perception, dietetic discrimination, food and hunger sense. Food is the object of the faculty and nutrition is its ultimate result.

People having it strongly developed will have excellent nutritive capacities, strong appetites of food, keen sensations of hunger, and industrial desires in a culinary, dietetic and agricultural sense, and are, as a rule, well nourished physically. When this nutritive faculty is too strongly developed the nourishing impulses are apt to become too strong and by their strength of desire lead a person into gormandizing habits, as was the case with the Roman Emperor, Vitellius, who ordered two thousand different kinds and preparations of fish and seven thousand of fowl served up at one meal at a feast, and whose table expenses alone cost him about one hundred million yearly. We insert a picture of this gormandizing emperor to show our readers his physical appearance from a nutritive standpoint.



An illustration of too strong appetite and nutrition.

(To be Continued)



HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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ARTICLES NOT CREDITED ARE THE EDITOR'S.

SOUL GROWTH.

By W. N. HOLMES.

What is soul? Mind? Spirit? Life? The dictionary defines them as follows:

Soul—The spiritual and immortal part of man; life.

Mind—The intelligent power in man; soul.

Spirit—Breath; life; immaterial and immortal part of man; soul.

Life—Existence; energy; spirit.

By comparison we find that soul, mind and spirit are parts of man, and that life and spirit are synonymous. All these terms have been used as expressing the same thing, differing only because of the view point.

To get as clear a view as possible of what thoughts these terms are supposed to convey, let us start with the word mind, of which we know the most, and which knowledge can be definitely presented and verified. We know and each

one can prove to his own satisfaction, that what we call mind manifests itself through and by the shape of the brain, the form of the skull, the lines of the hand, by manners, voice, action, writing, and every other human manifestation; that we can use any and all of these means of studying a person's character, but to be safe and most exact we should go to the source, to headquarters, to the skull and brain.

By this means, combined with a close study of the function of each, forty-three faculties (considering Alimentiveness divided into Alimentiveness and Bibativeness) have now been discovered. Each of these faculties has thousands of times been found manifested in exact correspondence with the size and relative strength of its brain organ, and every one who will take the time and give this matter sufficient careful thought, can convince himself that they *have* indeed been discovered and are facts. This being true, we can say that the mind makes us act, think, walk, sit, work, eat, spend, save, defend, love, compose, improve, drink, pray, fight, run, build, worship, ride, study, secrete, write, talk, buy, sell, wash, hear, see, move, feel, recognize, remember, read, listen, laugh, sneer, obey, flatter, investigate, take, give, fear, believe, and every other mental or physical action. This means that every action of every human being has its source in the mind of that specific human being.

Granting that we receive sense impressions from outside of our minds, the position taken still is good, because we positively cannot receive sense impressions unless our minds are attuned to them. To see colors, we must not alone have perfect eyes, but also the mental faculty of Color, the color sense; one may have perfect eyes and still be color blind. With perfect visual sense, but without the faculties of Form, Size, Weight, Tune, Time, Spirituality, Ideality, Sublimity, we would be unable to respectively sense shapes, sizes, density, tunes, time, spiritual, beautiful or sublime effects. As has lately been proven, vibrations may be sent and received without the use of any more material substance than the air, but unless the receiving instrument is so constructed and adjusted as to sense and register the vibrations, they will pass on unnoticed. In our daily life millions of sense vibrations beat against our eyes, ears and nerves, but how many of these are received and impressed on our mind? Only such as our mind is fit and ready to receive—and if we are weak in any faculty, we cannot possibly receive such impressions as is this individual faculty's function to attend to, unless we concentrate on it by a powerful and therefore necessarily short effort. By many efforts of this kind, persistently and regularly made, the faculty can be cultivated until it unconsciously registers the sense impressions which call to it for admittance. Witness the many different impressions received by people in viewing Niagara Falls, some noting the beauty with their Ideality, others the grandeur with their Sublimity, others its size with the faculty of the same name, still others its power with the faculties of Weight and Destructiveness, and so on. Why is it that many people cannot appreciate classical music? Simply because their faculties that would sense and impress this class of music are not sufficiently developed.

The aggregate of the human mind attends to every phase of human work and thought, from constructing mud huts to giving expression to revelations. The expression "every phase of human work and thought" leaves no room for the words soul and spirit unless they be included in mind, or, if used as describing something higher than mind can logically be employed only as terms for the "life principle" back

of all nature. By this is meant that we know nothing of the essence of the mind, although we do know what its parts are, so far as its function is concerned. We can compare it in this sense to electricity; we know not what it is, although every day new methods are discovered in handling and making use of it. Would it not be well for all teachers of humanity to make an elemental study of the human mind, and thereby discover the best methods for using same?

When we arrive at that point of our studies where the function of the mind is clear, but its essence is a mystery, we can call it soul, spirit, life, principle or nature. For practical purposes in education and living we can get sufficient knowledge from a study of the mind's faculties, and if we wish to have soul growth, spirit growth, life growth or any growth, we need give attention only to the growth of our mind, and the rest will be included.

There is only one kind of mind or soul growth that we should desire and work for, and that is a growth which will make us better; this includes every faculty. No man can become better unless he becomes more learned continually, more self-controlled, more perfect in his ideals, more sympathetic, more loving, more spiritual, more reverent for all that is noble and true, more sincere, more broad-minded. *This* is our fate, and the only fate that we should joyfully accept as a duty and a pleasure. Man is a part of evolution; he is progressive; progression means improvement; improvement means cultivation; cultivation means growth.

We ought each one consider it a blessed prerogative to learn to know and use all the talent that has been given us in improving our faculties to the greatest possible extent, using our own judgment, and that of those best qualified to give us advice, in deciding upon our lifework, cultivating first those faculties which will help us earn money sufficient to keep the wolf from the door, and at the same time, if possible, preparing us for our lifework. After our physical welfare has been taken care of to that extent, we ought to cultivate every one of the other faculties, taking them one by one, until we have developed into an all around man or woman, ready and capable with example and precept to teach others how to carefully husband and increase their stock of vitality, to improve their minds and thereby reflect the best that is in them on the many weary and unfortunate wanderers met with on the pathway of life.

March 26, 1902.

"Say not the struggle naught 'avaieth
The labor and the wounds are vain;
The enemy faints not nor faileth,
And as things have been, things remain.

"Though hopes were dupes, fears may be liars;
It may be in your smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

"For though the tired wave, idly breaking,
Seems here no tedious inch to gain,
Far back through creek and inlet making
Comes silent, flooding in, the main.

"And not through eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow—how slowly;
But westward, look, the lands is bright!"

THE SUPREME COURT OF THE MIND.

The Supreme Court of the United States consists of nine judges. As its name implies, it is the earthly court of last resort.

The United States is a political organism. The faculties of the human mind constitute a mental organism. This mental organism needs a Supreme Court. There must be some authority in the mental constitution. Questions come up for adjudication. It is the natural business of certain faculties to pass upon such questions. These faculties are:

1. Causality.
2. Comparison.
3. Human Nature.
4. Conscientiousness.
5. Benevolence.
6. Spirituality.
7. Veneration.
8. Self-esteem.
9. Firmness.

These nine faculties constitute the highest possible court of the mind—its Supreme Court. The decision rendered by them, after hearing and considering as to the rights, duties, privileges, limitations, etc., of the other faculties, as well as of themselves, is the highest decision that the human mind is capable of rendering. All of the desires of all of the faculties ought to be submitted to this Supreme Court for adjudication. By its very nature it constitutes the highest intellectual moral authority. It makes man a moral, reasoning executive. It enables man to decide, after intellectually and morally weighing all of the evidence, because three of the faculties that make up this Supreme Court are intellectual, four are moral, and two are volitional. This combination gives one an intellectual, moral will. Evidence can be weighed intellectually by means of Comparison, Causality and Human Nature, and morally by means of Conscientiousness, Benevolence, Veneration and Spirituality, and a decision rendered by means of Firmness and Self-esteem uniting with the other seven. No one can do better than to pass up to these nine faculties for decision at least everything of a lower kind. All of the rights of the mental family will be as fairly considered by this Supreme Court as it is possible for a human being to consider them.

We would advise our readers not to allow any of the lower faculties to finally decide any case, but to take it up to the Supreme Court for final adjudication. This adjudication will be the best for the material, social, ambitional and all other interests of the various faculties.

TO OUR PATRONS.

Prof. L. A. Vaught will be at his office from now on. He wishes to inform his patrons that after May 1st his prices for examinational work will be higher. All may take advantage of the present prices before that time.

THE STORY OF MARY ANN.

By MRS. NELLIE BRANNIGAN.

My friends and relatives had lectured me for certain sins of omission and commission I had been guilty of, and took upon themselves the task of "setting me right" as they called it; "Now," they said, "there are certain things you should do, and certain faculties you should cultivate, which we think would be very beneficial to you; in fact to speak plainly, you have a great many short comings, and really out of consideration for our feelings, should try to make something of yourself." I ventured timidly to ask what I should do. "Well in the first place you should tone yourself down a little; you have too much intensity; you should relax your muscles and cultivate a calm, an evenness, as it were." I waited for the next; it came. "You laugh and sing too much, your cheerfulness is positively depressing, at times; there is too much of a 'dyed in the wool' hilarity about you, which is neither becoming nor refined. Did I not understand that I was wasting all my vitality and energies?"

"I should learn to restrain." Being anxious to please everybody (which usually ended by not pleasing anybody), I mentally resolved that I would carry out to the letter the advice and instruction I had received, and with a feeling of remorse that I had so long overlooked my friends' feelings I started in to do penance—had been in the toning and relaxing' business about a week or ten days, when the people around the house began asking me why I didn't get something to brace me up—"seemed as if I didn't have any life—maybe I was coming down with a fever," etc., etc., so again being desirous of pleasing, I disposed of my stock in trade (at a sacrifice) and went into the restraining business. I thought of how I had wasted my energy and vitality, and I likened myself to the prodigal son who had spent his substance in riotous living, and inwardly resolved that hereafter this new doctrine should be as a "lamp to my feet and a light to my path," that henceforth I would husband my strength, but down came my house in the sand, for a voice sounded in my ear, "Now if you don't want to wash those dishes, just say so, but don't go around the house like a dog with a sore head. I think people should try to be cheerful in a home and have some consideration for others—of late you have seemed to be perfectly indifferent, and of all sins I think indifference is the worst!" Now wouldn't that get you? I felt as though I had been jarred by an earthquake and I thought, Is this the end of it all? Oh no! for I remembered my friends said I lacked concentration. Happy thought; I could work at that—that surely would be easy, and would interfere with no one. All you have to do is to get your mind on one thing and keep it there—so thinks I, "I will write," and had just dipped my pen in the ink, when, "Now, before you sit down to write I wish you would do something for me." I did it, and had just completed the sentence, "Be chaste and you will be happy," when, "Oh, mama, do you know where my drawing book is?" Feeling "there is nothing hid that shall not be made manifest," I go on a still hunt for the book. "Yes there it is," and I again settle myself to write. "If it isn't too much trouble, I would like you to help me just a minute." It is no trouble, I assure you, and when I sit down again it is not to write, but to reflect, and as I sat in the gathering twilight the darkness around me seemed to take shape and I saw myself

standing in a vast room, holding the book of my life, and a voice said, "Read!" With trembling hands I opened the book and eagerly scanned the pages, and as I read how I had been reared a happy, light-hearted girl, I could almost hear the whispering of the leaves among the trees, and the singing of the birds. I turned the pages over and there in letters of gold, "Until death do us part," and I thought of the man who had come into my life and had ruled me with a rod of iron, of the love and companionship which had been denied me, and vain longings and regrets came over me and the hot tears blinded my eyes. Again the voice said "Read!" and again I turned the pages. There on the snow white leaf was recorded the arrival of three tiny souls that had come into my keeping. On the next page, in letters of scarlet, were charged against me the sins and indiscretions I had committed, and with flushed cheeks I hurriedly turned to the next. In big black letters, "Requiescat in Pace." My eyes wandered from the book and the minister's voice was repeating, "Dust to dust," and I could hear the cold sodden clay rattling down on to the pine box, and as I turned away from the newly made grave, the awfulness of the situation dawned on me and I knew I was alone—alone to battle with the world and care for the three helpless children—to guide and direct them that their little feet might never stray from the straight and narrow way, to be father, mother, counselor and protector. Again my eyes sought the book and I read how I had worked and toiled for the money to clothe and feed them, had fasted that they might eat, had deprived myself of the comforts of life that they might not miss the little pleasures that make up the sum total of their young lives, and with all had tried to be light-hearted and cheerful, so that they would not feel the sacrifices I had made for their sakes, and as I close the book I say, "She hath done what she could," and the voice replied: "Yes, but she hath not attained the one thing needful—Perfection."

WHAT IS AN EDUCATION.

By CHAS. F. MULFORD.

First, it is not a mere mess of pedantic words in any of its branches. Second, it is always the evolution of common sense methods practically arranged. If genuine it never causes ill-health. On the contrary, it makes all faculties more effective. You and I want ever more Soul Power! Soul Power! We want balance of activity in all parts of body and brain. If my studies do not develop thoughtfulness along with intuition there is loss of power. Phrenology tells us exactly where we lose by both excessive and defective mind efforts. Self-mastery, self-knowledge and success go hand in hand. Real attainments are not spasmodic, but the fruitage of much patient earnest endeavor. The I can and I will person sees only mole hills where the I can't person sees small mountains. No person can hope to learn all to be known. We must work along the lines of best abilities as revealed by phrenological study. We want books that help originality in all occupations. Henry Ward Beecher says that close attention to the page in hand is an essential in profitable reading.

To read so as to aid defective faculties is a rule that every person can adopt. What avails ever so much intellectual lore without health and a clear conscience? Materialistic pessimists must get more hope and spirituality, then they

will get better digestion. It is wisdom to be optimistic even if you see your last dollar gone or have to face 40 rapid-fire guns. The study of man is not a life work of any prescribed three score and ten years, but will be vastly more interesting as hundreds of eons go by.

The life as lived by Jesus, the Christ, must be lived by you and me before we can understand real education. We must seek first the kingdom of God within, not in some far-away realm. God is love, says John. Created in the image of God gives divine attributes. We want to preserve our individuality, using our own thinker in everything. The laws of nature are divine. If we desire wisdom, above all else we can avoid much bitter experience. Book culture that is not used is a dead weight, and many there be who are deceived, thereby calling it education.

HOW TO OBTAIN A GOOD MEMORY.

Health and memory are so closely allied that it would be futile to consider the latter subject without due reference to the former. Weakness of the body is not conducive to strength of mind or memory, although many noted men have possessed tenacious memory while weak in body.

The laws which govern mental and physical force are so closely interwoven that failure to know and observe them must result in continuous reaction of these forces, each upon the other; the reaction which leads to senility of mind and paralysis of body.

The ambitious statesman and the successful diplomatist must depend upon memory in matters of the most vital importance if they would be ready to make the most of "opportunities," those will-o'-the-wisps that so frequently vanish ere the glow which announces their presence has faded. There must be no hesitation, no awkward indecision, but prompt thought and resolution, which can only come from the thorough acquaintance with, and knowledge of difficult situations, that a retentive memory alone can insure.

To the business man or the manipulator of matters financial or commercial, good memory is a vertiable *sine qua non*. Failure in the effort to recall the exact terms of an agreement will, at times, deprive one of a considerable advantage, and often results in subsequent failure in the work of securing valuable contracts. The time required for reference to former dealings and a report of the same, is too apt to be devoted to "sober second thought" by the individual with whom one is negotiating, and he is consequently inclined to relegate the matter to some future time, or to dismiss it altogether.

The ready recognition of a face, the ability to instantly recall a name, has been the means of inaugurating a lasting business acquaintance both pleasant and profitable to all concerned.

No class of workers are more truly dependent upon memory than are our teachers; the vast army whose energies are devoted to the education of the men and women of the future. From the rigid adherence to text books, which obtained but a few decades ago, to the practical abolition of their use is a radical step, the wisdom of which may be questioned; for the methods prevailing at the present time presuppose qualities in the teacher which comparatively few possess.

Lack of appreciation of that which we possess is too com-

mon to excite wonder or cause comment. The unattainable, or that which may be obtained only by effort well nigh superhuman, is ever the goal toward which our aspirations urge us. The possible seems tame and commonplace; the impossible only seems worthy of consideration.

Daily and hourly use of the splendid faculties with which we are endowed so familiarize us with their possession that we become blind to the marvels of mechanism with which both mind and body are kept in motion. The power to walk, to run, climb or leap, the skill with which the sword, spear, axe or hammer are wielded by the well-trained arm, excite little admiration or enthusiasm when custom has made them common, and the same is true of our mental powers.

The complaint: "I never could remember; I have a poor memory," should be interpreted: "I am ill mentally and physically; weak in body and mind." And the individual who has persistently rung the changes on this lament should betsir himself and awaken to the fact that thorough renovation of the body will bring about the healthy condition upon which all of the faculties of mind as well as body depend for the exercise of their highest activities.—Prof. G. B. Moore, in *The Clinic*.

WHEN SOLICITING ADVERTISEMENTS,

By Miss Miriam Zieber.

Whether you solicit ads by mail or by personal application, bait your hook according to the fish you want to land; don't write or talk commonplaces to an artist, and aesthetics to a rag merchant. In all cases the character of the persons asked for ads must be taken into consideration; and this word, "character," stands for more than is generally supposed, so that a reasonable study of the broad lines of human individuality will well repay an up-to-date advertiser.

There are six grand divisions of character: the spiritual, reflective, aesthetic, domestic, moral or social, animal or sensual, and every minor quality of man belongs to one or the other of these.

Surely such different natures may easily be distinguished, and when their widely dissimilar characteristics are once recognized they may be played upon as readily as a musical instrument is performed on, and with like results—harmony or discord. The advertiser cannot afford to strike any but the right strings of the human harp, and even these must be knowingly and skillfully fingered, never jarred.

Suppose, then, a man, known to be of a spiritual cast of mind, is to be approached for business purposes; do not for a moment treat him as you would a person whose manner betrayed the sharp man of the world, and whose character came under the head of moral or social domination, in which make-up watchfulness, cautiousness, self-esteem, conventionality and other unspiritual qualities occupied large mental areas. Nor bargain with the reflective character as you would with the aesthetic, for in the first the reason and understanding need to be satisfied, but in the second the ideal presentation of a thing will carry more weight. When he comes to the domestic man, all an advertiser has to do is to consider some of the ruling home interests and act accordingly. The individual whose animal nature may be seen at a glance needs, of course, to be appealed to through one or the other of the animal traits; appetite, destructiveness, secretiveness, acquisitiveness, etc.

So much being understood, it remains to show how these six diverse intelligences may be known. At first thought it seems almost impossible to place each human being in sufficiently clear light to read his ruling desires; yet it is done every day by those who have learned which keys fit certain locks, and who never submit visionary schemes to practical people.

The first idea likely to occur to a skeptical reader, that the leading characteristic of all business men is to make money, shall at once be confuted by the statement that acquisitiveness, the central motive prompting the money-lover, is a distinctly animal trait, and therefore rightfully belongs to the lowest type of human nature. The right way to enter into a full comprehension of the difficulties of the case is to ask, why does a man like to make money? Because he loves something else better. There is your key; now for the lock. What does the man care for more than

for money? That on which he spends leisure time and to which he goes for amusement.

Now for the application of these principles of character reading. Let the reader at once divest himself of the notion that such a complex thing as human character may be read by looking at the head or face, for this cannot be done to any appreciable degree; one long conversation on the six topics suited to the six forms of character will teach a student of the subject more about his companion than years of experiments at "bump-reading" and physiognomy, not because the formation of a man's head and face is to be ignored, but by reason of the immense power of heredity and the influence of environment.

(The author of this article is very inconsistent. She talks about "six divisions of character." Who but phrenologists discovered these? She borrows phrenological faculties and then condemns the science. She says a man's "animal nature may be seen at a glance." Where and how, please? Can one see any kind of human nature except by means of the head, face or body? She is either without tact or purposely uncandid.

EDITOR HUMAN FACULTY).

In business the necessity of first "scenting" the type of man is paramount. All men, women and children carry a certain "sphere" about their persons, houses, places of business and correspondence. This the advertiser should be able to detect. After he feels assured that one rather than any of the other five styles of character belongs to a person, let the six notes be tuned for the customer's selection. In plain words, lead your man to betray by which method he desires to add to his income, and adjust your solicitations, arguments, and later your ads, to the peculiar bent of mind he displays.

If a personal interview be out of the question, find some means to ascertain what he most affects out of business hours. If art be a favorite pursuit, it, above all else, is the note to be struck, unobtrusively, of course, in your dealings with the man who likes it; and in his ads the picture, more than the written word, will find favor. A very domestic man would, naturally, prefer such wordings as bring out home scenes, wife and children, etc.

No matter what business men may be in, the methods of modern advertising can introduce any and all subjects, and as fitting mental associations as the Rock of Gibraltar and an insurance company may be set forth any day. Therefore, when you solicit ads, don't forget the half-dozen keys that unlock as many doors to the advertiser's success—and don't ever apply the wrong key.—*Printer's Ink.*

A SKETCH.

Picture a girl of confident mien

Self-possessed, thoughtful, ingenious, keen;

Acting regardless of public applause,

Conforming her conduct to Nature's Laws.

Prudent, tactful, economical, brave,

Moral, religious, cheerful, yet grave;

Having ability to reason and plan,

And practical acquaintance with kettle and pan.

The acme of neatness in work and attire,

Though fond of talking, checks her desire,

A good companion, a loving mate,

Of medium height and medium weight.

Kindly brown eyes and Grecian nose,

A firm, broad chin without adipose.

Brunette or darker shade of hair,

Complexion naturally rosy and fair.

Mouth like a rosebud partly unfolded,

Ears that like a shell are molded.

A body of naturally rounded figure,

Depicting strength, elasticity, vigor.

Such is the girl I'm supposed to wed,

And likely a merry chase I'll be led.

—WILLIAM.

THE OTHER SIDE.

The horse and the dog had tamed a man and fastened him to a fence;

Said the horse to the dog: "For the life of me, I don't see a bit of sense

In letting him have the thumbs that grow at the side of his hands—do you?"

And the dog looked solemn and shook his head and said: "I'm a goat if I do."

The poor man groaned and tried to get loose and sadly he begged them: "Stay!

You will rob me of things for which I have use by cutting my thumbs away!

You will spoil my looks, you will cause me pain! And why would you treat me so?

As I am God made me, and He knows best? Oh, masters, pray let me go!"

The dog laughed out, and the horse replied: "Oh, the cutting won't hurt. You see.

We'll have a hot iron to clap right on, as you did in your docking of me!

God gave you your thumbs and all, but still the Creator, you know, may fail.

To do the artistic thing, as He did in furnishing me with a tail!"

So they bound the man and cut off his thumbs and were deaf to his pitiful cries,

And they seared the stumps, and they view their work with happy and dazzled eyes;

"How trim he appears" the horse exclaimed "since his awkward thumbs are gone,

For the life of me I cannot see why the Lord ever put them on."

"Still, it seems to me" the dog replied, "that there's something else to do;

His ears look rather too long to me, and how do they look to you?"

The man cried out: "Oh, spare my ears! God fashioned them as you see,

And if you apply your knife to them you'll surely disfigure me."

"But you didn't disfigure me, you know," the dog derisively said,

"When you bound me fast, and trimmed my ears down close to the top of my head!"

So they let him moan and they let him groan while they cropped his ears away,

And they praised his looks when they let him up, and proud indeed were they.

But that was years and years ago, in an unenlightened age! Such things are ended now, you know! we have reached a higher stage!

The ears and thumbs God gave to man are his to keep and wear,

And the cruel horse and dog look on and never appear to care.

—S. E. Kiser, in *Rider and Driver*.

MAIL COURSE.

Some of the questions asked of and to be answered by our Mail Course students:

1. What is the difference between classes, groups and (faculty) members?
2. What faculties surround the faculty of Friendship?
3. What is brain action?
4. What group of faculties gives rise to energy?
5. What group of faculties originates or gives rise to artistic taste?
6. Why is man religious?
7. What faculties make man highly conscious?
8. What principal faculties are the principal factors in memorization?
9. Is judgment an act of one faculty?
10. What faculty is found internally from the fossa zygomatica?
11. Is Vitativeness located in the backhead?
12. What is the meaning of a large chest?
13. Where is the pole of the faculty of Alimentiveness?
14. What is meant by fullness under the central part of the lower lip?
15. What is meant by thickness and width of the neck between the ears?
16. What is the meaning of thin lips?
17. What does an oval open eye indicate?
18. What is meant by a broad and powerfully built chin?
19. What faculty gives sexual energy?
20. What faculty is found above Parental love?
21. What is meant by perpendicular wrinkles in the lips?
22. What is meant by angularity of the cheek bones?
23. What faculty would one have who would be inclined to growl and get angry?
24. What faculty lies between Self-Esteem, Veneration and Conscientiousness?
25. What is meant by height and fullness of the head below the crown?
26. Locate Approbativeness.
27. What is the attitude of the faculty of Veneration?
28. What effect has the faculty of Hope on the face?
29. What faculty surrounds Benevolence?
30. What is the meaning of elevated eye brows?
31. What is the meaning of vertical lines between the eye brows?
32. What is the frontal sinus?
33. How does the convolution of Locality run?
34. Does a strongly developed faculty of Color affect the complexion?
35. What is the meaning of bell-shaped translucent ears?
36. Projecting eyes mean what?
37. Flexible muscles of the face mean what?
38. The convolution of Agreeableness runs how?
39. Width and fullness of the upper and outer corners of the forehead mean what?
40. What muscle is found outwardly from Constructiveness?
41. What special faculty gives a person a dreamy look?
42. How can you find Ideality?
43. Where do you look for Color?
44. What is the approximate distance from Alimentiveness to Acquisitiveness?
45. The convolution of Comparison runs how?
46. Does each faculty have two brain centres?
47. Give your reasons for this being the case.
48. How can you tell the area occupied by a faculty?
49. How can you tell brain expansion, and answer as nearly as you can the meaning of the same?
50. What faculty is found above the mastoid process?
51. What causes fine quality?
52. What facultative condition would give rise to density?
53. What qualitative condition favors the medium, the sensitive, the psychometrist, the student of psychic science, etc.?
54. What makes a person intellectual, idealistic, poetic, emotional, etc.?
55. Why are some persons addicted to animality, drinking, dissipation and disgusting habits?
56. What makes a person a giant in intellect?
57. Why is one person dark and another light in complexion?
58. Describe the nature of the brunette and the blond?
59. What is the nature of the really black (melanic) people?
60. What is the complexion of a lady being of the Mental-Vital Temperament?
61. What is meant by Temperament?
62. In what climate are the people the more procreative?
63. Describe the physiological aspects of absorption.
64. Which part of the brain is concerned in heart action?
65. What is the difference between a dark complected and a light complected person, considered from the chemical standpoints of the blood?
66. What do you understand by the term Lymphatic Temperament?
67. Why is the brunette as a rule more magnetic than the blonde?
68. What is the difference between secretion and excretion?
69. What is the difference between capillaries and arterioles?
70. What gives a great power to the digestive functions?
71. What faculty renders a person receptive?
72. What gives a person great power in the mental functions?
73. What effect does Amativeness and Bibativeness have on the physiological processes?
74. What part of the brain controls the heart and the circulatory function?
75. Does the faculty of Hope influence the respiratory function?
76. Does a strong faculty of Cautiousness interfere with health and how?
77. Name some faculties a strong development of which may devitalize the system.
78. What faculties give physical and mental control?
79. What is the physiological meaning of cold hands and feet and of an irregular pulse?
80. What is the meaning of a large and convex abdomen?

Chicago Institute of Phrenology.

THE FORCES OF LIFE.

By V. G. LUNDQUIST.

"There is no place on this globe where energy is not found. The air is so loaded with it that in the cold north the sky shines in boreal rays; and wherever the frigid temperature yields to the warmth, the electrical conditions may alarm man. Water is but a liquid union of gases, and is charged with electrical, mechanical and chemical energies, any one of which is capable of doing great service and great damage to man. Even ice, in its coldest phase, has energy, for it is not subdued, nor even still; its force has broken mountain rocks into fragments. This energy about us we are drinking in water, eating in food and breathing in air. Not a chemical molecule is free from it; not an atom can exist without it. WE ARE A COMBINATION OF INDIVIDUAL ENERGIES."—Shaftsbury.

"The universe is but an ocean of energy."—Rocene.

"Life is but a higher expression of force."—McIntyre.

The forces of life are life or leading up to the centralization and organization of life; and their operative and creative activities are the manifestations of their cosmic play. Wherever we look we see nothing but operative agencies at work, ever trying to centralize, to organize, to grow and to perfect themselves, according to the laws inherent in their individual or combined matrix of organization. What these forces are we do not know. The only thing we do know is that they exist, and that their phenomena are realities. This at least our senses lead us to believe; and if these manifestations of the forces of life be false, be unreal, be illusive and visionary, then we have no realities anywhere, nor any means by which we may know the real from the unreal. The forces of life are the internally acting, pulsating, living and thinking principle in every protoplasm, in every protozoon, in every insect, plant, tree, animal and human being, in whatever age, country or clime he or it lived. These forces always existed in nature, at a time when the earth slept in the cradle of the misty nebula and even before it reposed in the stroma of its nebular matrix. Were they not there, do you think, when radiation and segregation worked on to their destiny, when the lurid firmament glowed with fire and steam, and when the conflicting elements of the new-born world labored on in convulsions of flame and fire? Of course they were; they are there now, and will always be there, although they may change form in the organizing factory of nature. Life has never been dead and never can die. It is everlasting, although it may be ever changing as far as form is concerned. We live in the midst of an ocean of life or of organizing force which is capable of taking form, to organize, live, grow and change from time to time, yet the forces, the elements and the principles are ever the same; they are from everlasting to everlasting; they are without beginning and without end. In this ocean of life we have been placed and see nothing but a living, a growing, a beautiful and a blooming creation, in which we are surrounded by a diversity of active forces, operative agencies and cosmic phenomena, exciting our admiration by their alternating interchanges of loveliness, beauty and splendor,* or filling our souls with agitation and awe by their universal magnificence, by their elemental potency, commotion, fury and play, and by their creative display of cosmic grandeur and sublimity; yet, we do not know how it came to have life and motion. Wherever we

look, internally or externally, the vision of our uneasy souls perceives nothing but the formidable play of stern and mysterious forces. The whole human, animal and vegetable creation throb with life; the universe itself is nothing but a great and mighty ocean of life, and new forms of life are evolved as the time goes by. Wherever we turn we see nothing but life in an endless and ever changing diversity of form, yet how this mighty fabric came to have life, how it came forth, what caused it all, how and when it was started, when and where it may end, what those mysterious forces are and how it happens that they operate so mysteriously, so miraculously, so sensitively and so intelligently, we are at a loss to know. We know that the universal ocean exists, we know that it has force and life and energy; we know that it evolves new forms and new expressions of life; we know that we can study these forms; that we can investigate their nature, their laws and their composition, and that we can study their structure and function; we know the processes of their centralization, of their growth, of their decay and of their change called death; and we know that we are components of this great and mighty ocean of energy, force and life; which all the aboriginal inhabitants of Borneo and the school-boy knows also, but how all were started, where those cosmic phenomena began and where they may end; what these forces and energies are, and why they thus act, the most erudite philosopher can not explain. Life is reposing in the matrix of matter, where it is sleeping its sleep of repose, ever ready to awake up from its slumber, become centralized, collected and organized through nature's evolutionary processes and thus begin its existence in an organized condition, participate in individual existence and whirl in the atmosphere of the cosmic creation. Scientists sometimes speak about dead matter or inert matter, but there is no such thing as inert matter. All matter contains life; every atom is filled with it, as is the smallest chemical molecule. That which yesterday was called dead or inert matter may today become a living organism and through the processes of evolution begin a series of developmental evolution, according to the laws inherent in the organism or organization of which it is composed. These acting, moving and energetic forces, seen in nature and in all her cosmic manifestations, what are they, do you think, but life endeavoring to organize itself according to the cosmic laws inherent in matter? All life and forms of life, from the amæba to man, being linked together in one uninterrupted chain of being, and organized through the processes of evolution, in the great life-organizing factory of nature, what else are these forms of life, do you think, than the results of the forces of nature, worked out in her demiurgic laboratory? The phytozoöic organism which the most skillful scientist cannot even distinguish from either animal or from plant, being in reality both, as its name indicates, what is it but the beginning of the processes of organization of the forces of life? The plant itself, being in reality an animal without the nervous system and hence devoid of sentient perception, what is it, do you think, but an expression of the forces of life? The dreadful winds lashing the heaving billows, sweeping across the mountains, the plains and the deserts in wild magnificence, stalking onward amid destruction, ruin and desolation, sweeping down the most powerful structures with a terrifying sublimity, and inspiring the human soul with consternation, terror and awe, what are they, do you think, but expressions of the pulsating and restless forces at work in the very heart and soul of the universal cosmos? The dancing molecules, in the

sunbeams of the atmosphere, in the stata of cosmic matter and in the prodigious orbs of the celestial wanderers, what are they but manifestations of the forces of life? The fulminant batteries of the magnetic and electrical forces at work in the black and murky heavens, filling the atmosphere with lightning and thunder and shivering the strong and hoary oak with a terrific might, what are they but activities of the contending forces of life? The ebbing of the sea, what is it but the expression of the same forces? The forces that support this earthly sphere of ours in its suspended flight through space, that glitter in the traveling wanderers as they are rolled onward on their trajectory orbits, that sparkle in the light, that play in the heat, that glitter in magnetism, that flash in electricity, that send currents vibrating through space, that scent in the flower, that grow in the plant, that live in the animal, that poetize in the poet, and that think in the philosopher, what are they but the forces of life at work in the wonderful factory of nature? (To be Continued.)

THE HUMAN MIND.

BY PROF. L. A. VAUGHT.

The human mind.
What a marvelous structure!
An incomparable trinity—
Animal, human, divine.
Websterian in front,
A Juliet behind,
A Lion at the sides,
And Christ like on top.

Take the desires of the lower faculties up to the Supreme Court as explained elsewhere.

All should understand their faculties well enough to select just the faculties necessary to do any particular kind of mental work and then combine these and hold them on the subject. One cannot successfully drive nails with a saw nor kill bear with a pop gun.

Sidney, Tex., Feb. 18, 1902.

Mr. L. A. Vaught,
Chicago, Ill.

Dear Sir:—Enclosed find money order for one dollar for my renewal to Human Faculty. It is the only practical journal of phrenology I have seen. I like it splendidly. Your unique illustrations are worth the dollar to me. Please give us an article or so on the faculty of "Spirituality" as the source of "Subjective" or "Psychic Phenomena." I am interested in these things.

Yours respectfully,
SAM A. RIBBLE,
Sidney, Tex.

Only the surface of our nature can nourish an atheistic plant. When its deeps are ploughed, the latent seed of faith begins to germinate, and the promise of a piety vigorous and sinewy as the structure of the oak lifts itself above the soil.—Thomas Starr King.

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Our Mail Course consists of 100 lessons in the Science and Art of Character Reading, and embodies results of twenty years of study, research, observation and experiments of Prof. Vaught and Prof. Lundquist.

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A. P. DAVIS, M. D., Physician in Charge.

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THE DAVRAY

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38 Washington Ave., North.

Battle Creek, Mich., Feb. 12th, 1902.

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A. P. DAVIS, M. D.

DEAR PROF.—The questions came yesterday for lessons 10 to 20. I answered them in brief, without referring to lesson sheet. They are subject to your correction.

I enjoy the lessons very much and shall review them each month during the year, so as to make them my own. I am real busy in my church work, so I cannot give as much time to the lessons as I would like. I will answer the other questions, from 1 to 5, if necessary.

Yours truly,

REV. A. RAMEY.

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A new Illustrated Treatise on Human Science for the People by Professor N. N. RIDDELL, Ph. D.

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This work embraces the most advanced thought of the age on the Philosophy of Life; Magnetism, how produced, its Nature and influence, The Law of Magnetic Currents; Mind Healing and Hypnotism; Thought Transmission and Mind Reading; Influence of Mind over Body, and Body over Mind; Constitutional Differences, how formed; The Law of Growth and Development; Hereditary and Parental Culture; Organic Quality, health, Vitality and Food, their influence upon Mind and Character; Exercise and Sleep; Temperaments and Constitutional Differences; Digestive, Circulatory and Breathing Powers, Brain and Nerves, their relation to life, sensation and mentality; Soul Mind and Thought, their relation to brain and facial expression; Primary Elements of Mind; Diversity of Gifts; The Law of Growth; Groups of Faculties considered in their relation to mind and character, their manifestation in primitive and civilized Man; How Primary Elements Combine and Co-ordinate to Produce Thoughts and Conclusions and why people necessarily arrive at different conclusions when reasoning from the same data. Contains 400 large pages, fully illustrated; bound in cloth. Sent prepaid on receipt of \$1.50. Agents wanted. Address,

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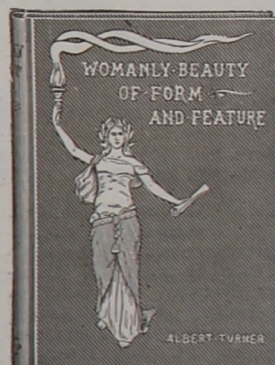
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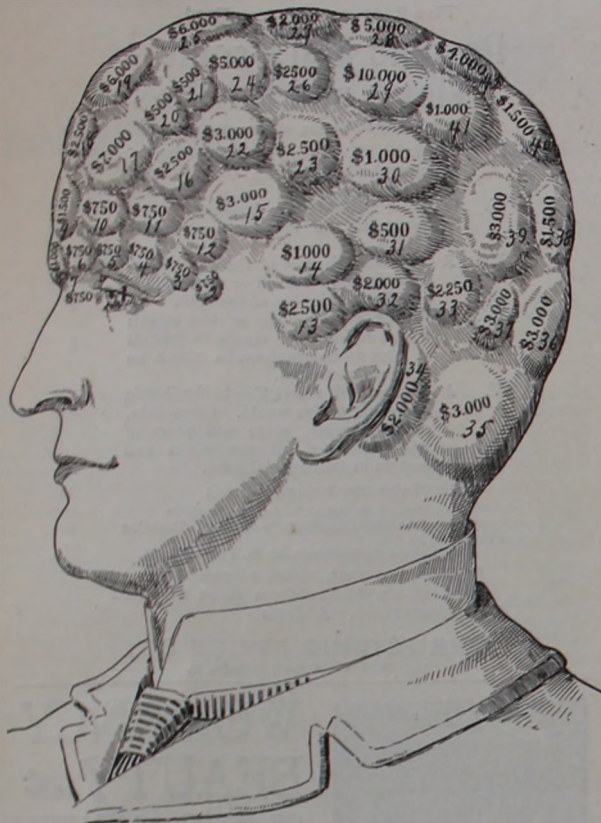
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Immediately below Friendship on each side of Parental Love and directly above the center of Amativeness, is the location of Conjugal Love (37).

Directly behind the ears, under the mastoid bones, is the location of Vitativeness (34).

About one and one-half inches from the center of the top of the ear backward is the location of Combativeness (33).

Press the tips of the ears against the head and you are upon the location of Destructiveness (32).

A little lower than and in front of Destructiveness and directly above the zygomatic arch, which can be distinctly seen and felt, is the location of Alimentiveness (13). It is about three-fourths of an inch forward of the upper fourth of the ear.

Directly above Alimentiveness approximately an inch, is the center of Acquisitiveness (14).

Directly backward from this and above Destructiveness, only a little farther back, is Secretiveness (31).

Immediately above Secretiveness, on the corners of the head, is the location of Cautiousness (30). The men can locate this when it is large by remembering where a new stiff hat pinches their heads most.

Directly up from this sufficiently to be over the curve and on the side of the top head is the location of Conscientiousness (29).

Directly backward and over the curve of the head is the location of Approbativeness (41).

About one inch from the center of Approbativeness toward the center of the head is the location of Self-esteem (42).

Continuity (40) is directly downward toward Inhabitiveness, while Firmness (28) is directly forward and upward. Continuity is above the suture, which is between it and Inhabitiveness.

To help locate Firmness (28), draw a straight line up from the back part of the ear to the center of the tophead and you will be on the center of it as a rule.

Directly forward of Firmness, filling out the center of the top head sidewise and lengthwise, forming the central part of the arch, is Veneration (27).

On each side of Veneration, only a little backward and directly in front of Conscientiousness, is Hope (26).

An inch forward of Hope and on each side of the frontal part of Veneration is Spirituality (24).

Directly in front of Spirituality is Imitation (21).

Directly toward the center from Imitation, forward of Veneration, and cornering with Spirituality is Benevolence (25).

Directly forward of Benevolence, just where the head curves off to begin the forehead, is Human Nature (19).

On each side of Human Nature, directly in front of Imitation is Suavity (20).

Directly downward from Suavity, causing a square formation to the forehead, is Causality (17).

Between the two organs of Causality in the center of the upper forehead is the location of Comparison (18).

Directly downward from Comparison in the very center of the forehead is Eventuality (9).

Below Eventuality, covering the two inner corners of the brows, is the location of Individuality (8).

Directly below this, causing great width between the eyes, is the location of Form (7).

On each side of Form, and indicated by projecting or protruding eyes, is the location of Language (1).

Directly outward from the corner of the eye is the location of Number (2).

Under the corner of the brow and directly above Number is the location of Order (3).

A half an inch along the brow from Order toward the center of the forehead and directly above the outer part of the pupil of the eye is Color (4).

Between Color and Weight (5), there is a little notch that runs diagonally upward. This should not be taken for a deficient faculty. Weight is on the inside of this notch and above the inner part of the pupil of the eye.

Size (6) may be found directly between Weight and the faculty of Individuality.

Locality (10) is diagonally upward from Size.

Time (11) may be found immediately over Color, outward from Locality and a little higher, and under the outer part of Causality and the inner part of Mirthfulness (16).

Tune (12) is directly outward from Time and over the ridge that may be found on the majority of angular craniums, and upward and inward from Number and Order.

Directly above Tune, slightly inward, is the location of Mirthfulness (16).

Directly back of Tune, filling out the middle of the side temple, is the location of Constructiveness (15).

Immediately above Constructiveness, rounding off the head toward Imitation and Spirituality, is Ideality (22).

Directly back of Ideality, above Acquisitiveness and in front of Cautiousness, is the location of Sublimity (23).

This instruction with a careful study of the location of the organ as indicated upon the model head will enable one to approximate their location.